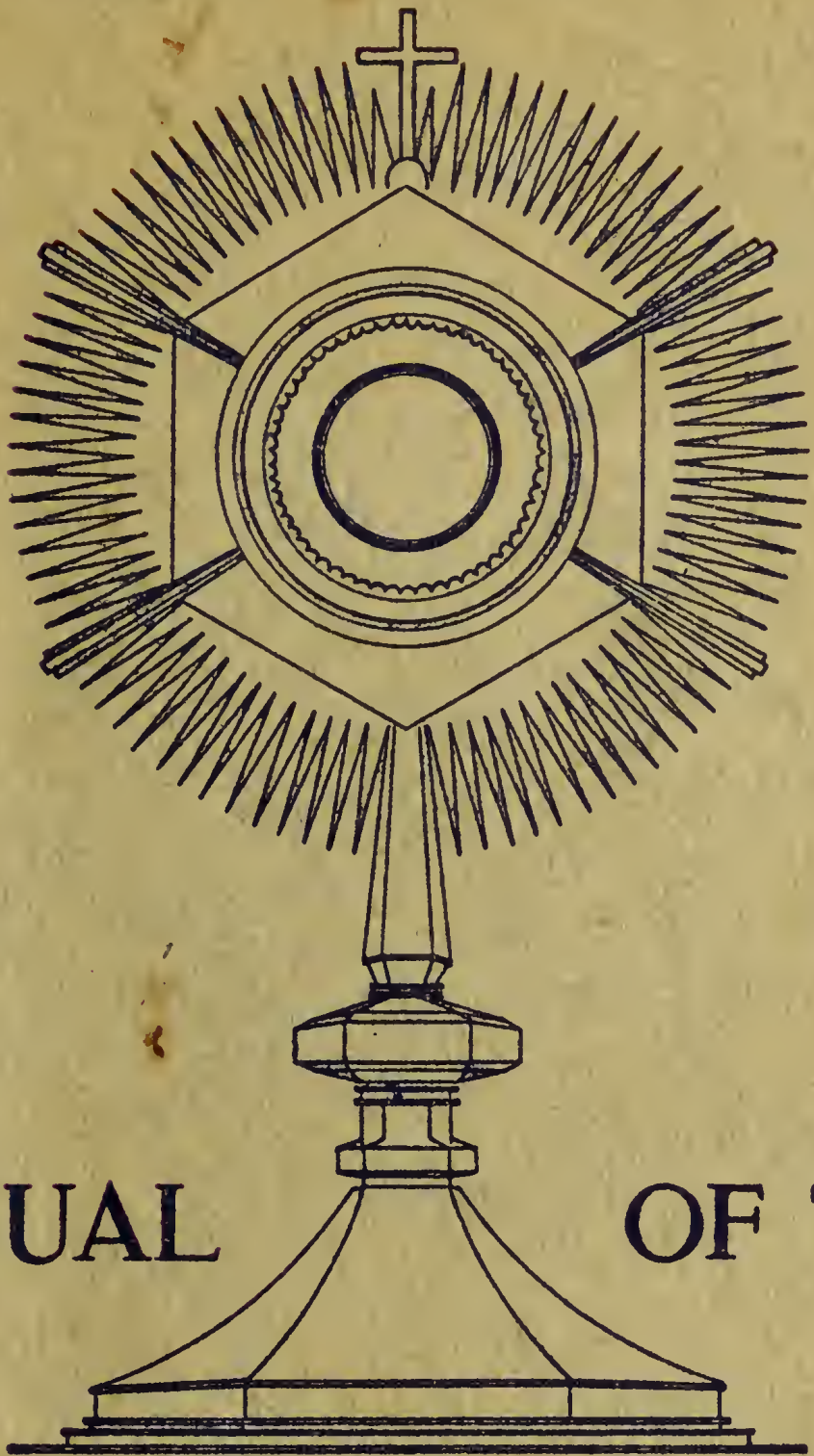

MANUAL OF THE FORTY HOURS ADORATION

International Catholic Truth Society

MANUAL

of the

Forty Hours Adoration

International Catholic Truth Society
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With Ecclesiastical Approval

The Forty Hours Adoration

The Forty Hours Adoration is a devotion to the Blessed Sacrament solemnly exposed on the altars of our churches. It extends over a period of forty hours, so arranged as to include portions of three days, to correspond to the time our Lord's Sacred Body remained in the Sepulchre. It is opened with solemn Mass of the Blessed Sacrament, celebrated at the high altar on which the Blessed Sacrament is to remain enthroned. At the close of the Mass, the Blessed Sacrament is borne around the church in solemn procession, while the beautiful hymn of St. Thomas Aquinas, *Pange Lingua,* originally written for the feast of Corpus Christi, is sung.

On returning to the main altar, the monstrance containing the Blessed Sacrament is placed on the throne. The hymn *Tantum Ergo* is sung by the choir, the Litany of the Saints and special prayers are recited or sung

by the priest. During the day the Blessed Sacrament remains exposed and the faithful come to adore in silence. By a special concession to the United States, the exposition is interrupted during the night and the Blessed Sacrament is placed in the Tabernacle. But the devotion, as originally established and still practiced in Catholic countries, is not interrupted during the night. On the second day the Mass for Peace is sung at one of the side altars. After the Mass of Deposition on the third morning, the Blessed Sacrament is again borne around the church in procession, as on the opening day, and the devotion concludes with Benediction of the Blessed Sacrament.

Such are the simple and beautiful ceremonies of the Forty Hours Adoration. But more beautiful still is the silent adoration of the faithful during the period that the Blessed Sacrament is exposed. "In no other time or place," says Cardinal Wiseman, "is the sublimity of our religion so touchingly felt. No ceremony is going on in the sanctuary, no sound of song is issuing from the choir, no voice of exhortation proceeds from

the pulpit, no prayer is uttered aloud at the altar. There are hundreds there and yet they are engaged in no congregational act of worship. Each heart and soul is alone in the midst of a multitude; each uttering its own thoughts, each feeling its own grace. Yet you are overpowered, subdued, quelled into a reverential mood, softened into a devotional spirit, forced to meditate, to feel, to pray. . . . Looking at the scene comes nearer to the contemplation of a heavenly vision than aught else that we know. It seems to us, as though on these occasions, flesh and blood lost their material grossness and were spiritualized as they passed the threshold. . . . How many have spent hours in that heavenly presence where they seem to breathe the pure air of paradise. To them indeed it is 'the house of God and the gate of heaven.'"

HISTORICAL SKETCH OF THE DEVOTION

The Forty Hours Prayer before the Blessed Sacrament was held, as early as the twelfth century, in the City of Zara in Dalmatia. It took place during Holy Week and probably was a form of watching for the Easter Sepulchre. But it is to Milan, the city of St. Ambrose and St. Charles, that we must assign the origin of the Forty Hours Adoration in its present form. In 1527 a confraternity was organized in the Church of the Holy Sepulchre and one of its rules provided that the members should meet four times a year to maintain a forty hours prayer before the Blessed Sacrament. In 1537 the city was threatened with war between Emperor Charles V. of Germany and Francis I., King of France, both of whom were prepared to vindicate their claims to the duchy by force of arms, Father Joseph Ferño, a Capuchin famous for his eloquence, was preaching the Lenten sermons in the Cathedral that year. The people were distracted with the anxieties of the im-

pending war and at first paid little attention to his sermons. But soon they were attracted by his eloquence and his reputation for sanctity and they flocked in crowds to the Cathedral to appease the anger of God.

This was his opportunity. For years he had cherished the desire to establish a devotion in honor of the Passion of our Lord Jesus Christ; and when he saw the earnestness of the people he felt that the moment of realization had come. He therefore proposed the Forty Hours Adoration as the best means of appeasing the Almighty and of averting the threatened calamity. He provided for its continuance for one year by transferring the exposition from church to church. The people pledged themselves to keep up the devotion for an entire year and began the exercises with great fervor in the Cathedral. A petition was addressed to the Holy See to grant special Indulgences for the occasion. Pope Paul III., on March 28, 1539, replied in the following brief:

> Since . . . our beloved son, the Vicar General of the Archbishop of Milan, at the prayer of the inhabitants of said city, in order to appease the anger of God provoked by the offences of

Christians, and in order to bring to naught the efforts and machinations of the Turks who are pressing forward to the destruction of Christendom, amongst other pious practices has established a round of prayers and supplications to be offered both by day and night by all the faithful of Christ, before our Lord's Most Sacred Body, in all the churches of said city, in such a manner that these prayers and supplications are made by the faithful themselves, relieving each other in relays of forty hours continuously in each church in succession, according to the order determined by the Vicar, and until the whole number of churches is completed, we approving in our Lord so pious an institution and confirming the same by our authority, grant and remit, etc., etc.

Here follow the conditions of the partial and plenary indulgences conceded by the Pope which are still maintained with slight changes. In this brief we have the earliest Papal document connected with the Forty Hours Adoration which has since spread so widely. We may add that the contending monarchs signed a truce for six months. The year of the Forty Hours had not closed when they again met and availed themselves of the mediation of Pope Paul III. to conclude a treaty. When the good news was announced in Milan the citizens de-

clared, in gratitude to God, that the Forty Hours Devotion should be maintained forever, in the form in which it had been instituted that year.

St. Charles Borromeo, who entered upon his duties as Archbishop of Milan in 1565, did much to promote and extend the devotion. His first Council provided that "the prayer before the Most Holy Sacrament, which is wont to be attended by a great concourse of people, shall be retained and further extended with the same piety and devotion with which it was first established." And it is interesting to know that the Forty Hours Adoration was a popular devotion for which "respectable citizens who are lovers of piety and of the spiritual life," as the Third Council decreed, should arrange. A committee appointed by the Bishop with a priest as president should collect funds for the decent carrying out of the functions and should divide the parishioners into bands so that the adoration might continue without interruption. The night-hours were assigned solely to men. Milan is still faithful to its old traditions. A modern writer de-

scribes the Forty Hours Adoration in that city as follows: "It is really the whole city of Milan, represented by the clergy, by its children of both sexes, of every age, and of every rank, that comes here to renew and to fulfill the promise of its ancestors."

The devotion soon spread to other cities and was adopted in Rome about 1550 by a confraternity under St. Philip Neri's direction. His biographer tells us that the gentle Saint used to spend the whole night in prayer during the Exposition and keep the hours for the watchers. As he rang the little bell, he said: "Now your hour of prayer is finished, but the time for doing good is not finished yet."

At length, on Nov. 25, 1592, Pope Clement VIII., by the Apostolic Constitution *Graves et diuturnae* provided that the devotion should be practiced in the churches and public oratories of Rome in continuous succession. The Constitution relates the troubles of Christendom and decrees:

Wherefore, We have decreed . . . to establish publicly in this Mother City of Rome an uninterrupted course of prayer in such wise that in

the different churches [here the various categories are specified] on appointed days there be observed the pious and salutary devotion of the Forty Hours, with such an arrangement of churches and times, that at every hour of the day and of the night, the whole year round, the incense of prayer shall ascend without intermission before the face of the Lord. In consequence, We earnestly exhort you all whom We embrace with peculiar affection as being in an especial way our own children to engage yourselves piously and diligently in this most useful and necessary practice of prayer. We are all of us poor and in sore need of the divine grace; God is the Author and the Bestower of all good things; without Him we can gain no good, without Him we can avoid no evil. Ask therefore and ye shall receive, knock and it will be opened unto you. Pray for the Holy Catholic Church that the mists of error may be scattered and the one Faith may be diffused throughout the world. Pray that sinners may enter into themselves, that they may not be overwhelmed in the stormy ocean of their crimes, but may be saved from drowning by the plank of Penance. Pray for the peace and unity of kings and all Christians. Pray for the sorely stricken Kingdom of France that He Who is the Lord of all princes and Whose will nothing can resist may restore to this most Christian kingdom, which has rendered so many services to the Christian cause, the piety and tranquility which once distinguished it. Pray that the enemies of our faith, the dreaded Turks who, in the heat of their presumptuous fury, threaten slavery and de-

vastation to all Christendom, may be crushed by the right hand of the Almighty God. Pray lastly for ourselves, etc.

Pope Paul V., by the Brief *Cum felicis recordationis,* May 10, 1606, confirmed the decree of Clement and established the devotion forever. In 1705 Pope Clement XI., published the "Clementine Instruction," in which he laid down in detail everything to be observed in the celebration of the Forty Hours. This instruction has the force of law in Rome. Outside of that city it is directive but should be followed wherever possible.

Introduced Into the United States

This devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the Archdiocese of Baltimore; and finally at the Plenary Council of Baltimore in 1866 formally approved (confirmed by Papal Indults) for all the Dioceses of the United States. The Most Rev. P. F. Kendrick, Archbishop of Baltimore, feeling that not all the rules of the Clementine Instruction could be strictly observed, had petitioned Pius IX. to grant some modifications. A rescript, dated December 10, 1857, and extended to all the Dioceses of the United States, January 24, 1868, allowed the following concessions:

(a) That the Exposition need not be continued during the night.

(b) That the procession may be omitted at the prudent discretion of the pastor.

(c) That the faithful should be able to gain all the indulgences granted by the Constitution *Graves et diuturnae* of Clement VIII.

INDULGENCES

In order to encourage the spread of this beautiful devotion, various Pontiffs have been pleased to grant Indulgences to those who visit the Blessed Sacrament exposed and perform other good works. It may be well to give a short explanation of the nature of an Indulgence in order to remove any misunderstanding that may exist in the minds of the readers of this manual. This explanation we shall take from the "Raccolta," an authentic work published by order of the Pope.

After the guilt of mortal sin and its eternal punishment have been forgiven the repentant sinner, the obligation of satisfying Divine justice by some temporal punishment, to be undergone in this life or in the next, generally remains. A temporal punishment is, likewise, the sad heritage of every venial sin, and must in like manner be borne either here or hereafter. Our Divine Lord, however, has so disposed in His infinite mercy that the faithful can be freed, either wholly or partially, from the temporal punishment. And this can be done either in the present life or in the life to come; in the present life, as well by meritorious works which they themselves do, as by sacred Indulgences which the Church, the depository of the superabundant, satisfactory merits of Christ, and of His Saints, grants, by way of absolution, to her children and

which they gain for themselves; in the life to come, by the application made by way of suffrage of the same sacred Indulgences to the holy souls in Purgatory. For a sacred indulgence is nothing else but the remission of the temporal punishment due to God for sins already forgiven as to guilt; a remission granted by ecclesiastical authority to the faithful, from the treasury of the superabundant satisfactory merits of our Lord, Jesus Christ, of Mary Most Holy and of the Saints.

Among sacred Indulgences some are called Partial; such, namely, as are granted for a certain number of days, or periods of forty days, called quarantines, or for a year or for several years; others are called Plenary, and among these latter some are in the form of jubilee.

By partial indulgence of days, or quarantines, or years, so much of the temporal punishment which had to be undergone either in this life or in the next is remitted in favor of him who gains them as would have been remitted by the performance of the penances of so many days, quarantines, years, etc., prescribed in the ancient penitential canons of the Church. By plenary Indulgences all of the temporal punishment is remitted which we owe to God for our sins even after they have been pardoned; so that if we were to die immediately after gaining a plenary Indulgence we should go straight to heaven. The same may be said of the holy souls in Purgatory whenever we gain for them a plenary Indulgence which is applicable to them; provided only that the Divine Justice deign to accept it in their behalf.

INDULGENCES FOR THE FORTY HOURS ADORATION

Plenary

A Plenary Indulgence is granted to all those who

(a) visit the Blessed Sacrament during the Exposition;

(b) pray there for the intention of the Holy Father (Our Father, Hail Mary, Gloria, six times); and

(c) receive worthily the Sacraments. Confession may be made within the eight days that immediately precede or follow the Devotion. Communion, however, must be received on the day preceding the Devotion, during the Devotion, or within eight days after the closing. This indulgence cannot be gained more than once during the three days' Exposition of the Blessed Sacrament.

Partial

A Partial Indulgence of ten years and ten times forty days, to be gained each time that the Church in which the Devotion is held, is visited, and prayers said there with a truly contrite heart. All these Indulgences are applicable to the souls in Purgatory.

The Indulgences are taken from the official diocesan schedule of the Forty Hours Devotion for the Diocese of Brooklyn.

LITURGY OF THE FORTY HOURS

FIRST DAY

The Mass

The Mass of Exposition which is celebrated on the opening day is the solemn Mass of the Blessed Sacrament.

The Entrance Hymn

He fed them with the fat of wheat and filled them with honey out of the rock. Rejoice in God our helper; sing aloud to the God of Jacob. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen. He fed them with the fat of wheat and filled them with honey out of the rock.*

The Collect

Let us pray.

O God Who beneath this marvellous Sacrament has left us a memorial of Thy Pas-

* Psalm 80.

sion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption, Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

R. Amen.

The Epistle

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

Brethren: For I have received of the Lord that which also I delivered unto you. that the Lord Jesus, the same night in which He was betrayed, took bread, and, giving thanks, broke and said: Take ye, and eat: this is My Body which shall be delivered for you: this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood: this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come.

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.*

The Gradual

The eyes of all hope in Thee, O Lord: and Thou givest them meat in due season. Thou offerest Thy hand and fillest with blessing every living creature.**

Alleluia, alleluia. *John VI.* My flesh is meat indeed and My blood is drink indeed: he that eateth My flesh and drinketh My blood abideth in Me and I in him. Alleluia.

From Septuagesima until Easter, from Alleluia to the end is omitted and the following said instead:

Mal. I. From the rising of the sun to the going down, my name is great among the gentiles and in every place there is sacrifice

* I. Cor. xi., 23-29. ** Ps. 144.

and there is offered to my name a clean oblation for my name is great among the gentiles. *Prov. IX.* Come eat my bread and drink the wine which I have mingled for you.

The following is said in Paschal time:

Alleluia, alleluia. *Luke XIV.* The disciples knew the Lord Jesus in the breaking of bread. Alleluia. *John VI.* My flesh is meat indeed and My blood is drink indeed: he that eateth My flesh and drinketh My blood abideth in Me and I in him. Alleluia.

The Gospel

The continuation of the holy Gospel according to St. John: At that time: Jesus said to the multitude of the Jews: My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father hath sent Me and I live by the Father: so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your

fathers did eat manna and are dead. He that eateth this bread shall live forever.*

The Creed is then sung.

The Offertory

The priests of the Lord offer incense and bread to the Lord: and therefore they shall be holy to their God and shall not profane His Name.**

The Secret Prayer

Grant most propitiously, O Lord, we beseech Thee, the gifts of unity and peace to Thy Church which are mystically signified in the gifts which we offer. Through Our Lord, Jesus Christ, Thy Son, Who with thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

The Communion

As often as you shall eat this bread and drink the chalice, you shall show forth the death of the Lord until He come: Therefore

* John vi. ** Levit., xxi.

whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and blood of the Lord.*

The Post Communion

Grant us, we beseech Thee, O Lord, to be filled with the everlasting fruit of Thy Divinity which the temporal reception of Thy precious Body and Blood prefigures. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

The celebrant of the Mass places the Sacred Host in the monstrance after he receives the Precious Blood. When the Mass is finished, he removes the maniple and chasuble and vested in a cope he proceeds to the altar and incenses the Blessed Sacrament. Meanwhile the procession has formed.

* I. Cor., xi.

THE PROCESSION

During the procession the following hymn is sung:

Pange Lingua

Pange, lingua, gloriosi
  Corporis mysterium,
Sanguinisque pretiosi,
  Quem in mundi pretium
Fructus ventris generosi
  Rex effudit gentium.

Nobis datus, nobis natus
  Ex intacta Virgine,
Et in mundo conversatus
  Sparso verbi semine,
Sui moras incolatus
  Miro clausit ordine.

In supremæ nocte cœnæ
  Recumbens cum fratribus,
Observata lege plene
  Cibis in legalibus,
Cibum turbæ duodenæ
  Se dat suis manibus.

Verbum caro, panem verum
  Verbo carnem efficit;
Fitque sanguis Christi merum:
  Et si sensus deficit,
Ad firmandum cor sincerum
  Sola fides sufficit.

THE PROCESSION

Hymn During the Procession

Sing, my tongue, the Saviour's glory,
  Of His flesh, the mystery sing;
Of His Blood, all price exceeding,
  Shed by our immortal King,
Destin'd for the world's redemption,
  From a noble womb to spring.

Of a pure and spotless Virgin
  Born for us on earth below,
He, as man with man conversing,
  Stay'd the seeds of truth to sow;
Then He closed in solemn order
  Wondrously His life of woe.

On the night of that Last Supper,
  Seated with His chosen band,
He the paschal victim eating,
  First fulfills the Lord's command;
Then as food to all His brethren,
  Give Himself with His own hand.

Word made flesh, the bread of nature
  By His word to flesh He turns;
Wine into His blood He changes;
  What though sense no change discerns!
Only be the heart in earnest,
  Faith her lessons quickly learns.

On returning to the altar, the Blessed Sacrament is placed on the throne and the choir sings:

Tantum ergo sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Here the Blessed Sacrament is incensed.

Genitori, genitoque
Laus et jubilatio,
Salus, honor, virtus quoque,
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

Amen.

Litaniæ et Preces

The Litany is then chanted or recited by the celebrant, the choir or sacred ministers responding.

Kyrie, eléison.
Christe eléison.
Kyrie, eléison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis Deus, *miserere nobis.*
Fili Redemptor mundi, Deus, *miserere nobis.*
Spíritus Sancte Deus, *miserere nobis.*
Sancta Trinitas, unus Deus, *miserere nobis.*

On returning to the altar, the Blessed Sacrament is placed on the throne and the choir sings:

Down in adoration falling,
Lo! the Sacred Host we hail!
Lo! o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defect supplying,
Where the feebler senses fail.

Here the Blessed Sacrament is incensed.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty.
Amen.

The Litany and Prayers

The Litany is then chanted or recited by the celebrant, the choir or sacred ministers responding.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, One God, *have mercy on us.*

Sancta Maria,
Sancta Dei Génitrix,
Sancta Virgo Virginum,
Sancte Michael,
Sancte Gabriel,
Sancte Raphael,
Ora pro nobis.

Omnes sancti Angeli et Archangeli, *orate pro nobis.*
Omnes sancti beatorum spirituum ordines, *orate pro nobis.*
Sancte Joánnes Baptista, *ora pro nobis.*
Sancte Joseph, *ora pro nobis.*
Omnes sancti Patriárchæ et Prophetæ, *orate pro nobis.*

Sancte Petre,
Sancte Paule,
Sancte Andréa,
Sancte Jacobe,
Sancte Joánnes,
Sancte Thoma,
Sancte Jacóbe,
Sancte Philíppe,
Sancte Bartholomæe,
Sancte Matthæe,
Sancte Simon
Sancte Thaddæe,
Sancte Matthía,
Sancte Bárnaba,
Sancte Lúca,
Sancte Marce,
Ora pro nobis.

Omnes sancti Apóstoli et Evangelistæ, *orate pro nobis.*
Omnes sancti Discípuli Domini, *orate pro nobis.*
Omnes sancti Innocentes, *orate pro nobis.*
Sancte Stephane, *ora pro nobis.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye Holy Angels and Archangels,
All ye Holy Orders of Blessed Spirits,
St. John the Baptist,
St. Joseph,
All ye Holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye Holy Apostles and Evangelists,
All ye Holy Disciples of the Lord,
All ye Holy Innocents,
St. Stephen,

Pray for us.

Sancte Laurenti,
Sancte Vincenti, } *Ora pro nobis.*

Sancti Fabiane et Sebastiane,
Sancti Joannes et Paule,
Sancti Cosma et Damiane,
Sancti Gervasi et Protasi,
Omnes sancti Martyres, } *Orate pro nobis.*

Sancte Silvester,
Sancte Gregori,
Sancte Ambrosi,
Sancte Augustine,
Sancte Hieronyme,
Sancte Martine,
Sancte Nicolae, } *Ora pro nobis*

Omnes sancti Pontifices et Confessores, *orate pro nobis.*
Omnes sancti Doctores, *orate pro nobis.*

Sancte Antoni,
Sancte Benedícte,
Sancte Bernarde,
Sancte Dominice,
Sancte Francisce, } *Ora pro nobis.*

Omnes sancti Sacerdótes et Levítæ, *orate pro nobis.*
Omnes sancti Monachi et Eremítæ, *orate pro nobis.*

Sancta Maria Magdaléna,
Sancta Agatha,
Sancta Lúcia,
Sancta Agnes, } *Ora pro nobis.*

Sancta Cæcilia,
Sancta Catharina,
Sancta Anastásia, } *Ora pro nobis.*

St. Laurence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervase and St. Protase,
All ye Holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine
St. Jerome,
St. Martin,
All ye Holy Doctors,
All ye Holy Bishops and Confessors,
St. Nicholas,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye Holy Priests and Levites,
All ye Holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catharine,
St. Anastasia,

Pray for us.

Omnes Sanctæ Virgines et Viduae, *orate pro nobis.*
Omnes Sancti et Sanctæ Dei, *intercedite pro nobis.*
Propitius esto, *parce nobis, Domine.*
Propitius esto, *exaudi nos, Domine.*

Ab omni málo,
Ab omni peccáto,
Ab imminéntibus periculis,
Ab ira tua,
A flagéllo terræmótus,
A peste, fame, et béllo,
A subitánea, et improvisa mórte,
Ab insídiis diáboli,
Ab ira, et ódio, et omni mala voluntáte,
A spíritu fornicatiónis,
A fúlgure et tempestáte,
A morte perpétua,
Per mystérium sanctæ Incarnationis tuæ,
Per adventum tuum,
Per nativitatem tuam,
Per baptismum et sanctum jejunium tuum,
Per crucem et passionem tuam,
Per mortem et sepultúram tuam,
Per sanctam ressurectionem tuam,
Per admirabilem ascensiónem tuam,
Per advéntum Spiritus Sancti Paráclíti,
In die judícii,

Libera nos, Domine.

All ye Holy Virgins and Widows, *pray for us.*
All ye Holy Men and Women, Saints of God, *intercede for us.*
Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.

From all evil,
From all sin,
From the dangers that threaten,
From Thy wrath,
From the scourge of earthquakes,
From plague, famine and war,
From sudden and unlooked-for death,
From the snares of the devil,
From anger, and hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
By the mystery of Thy Holy Incarnation,
By Thy Coming,
By Thy Birth,
By Thy Baptism and Holy Fasting,
By Thy Cross and Passion,
By Thy Death and Burial,
By Thy Holy Resurrection,
By Thine Admirable Ascension,
By the coming of the Holy Ghost, the Comforter,
In the day of judgment,

O Lord, deliver us.

Peccatóres,
Ut nobis parcas,
Ut nobis indulgeas,
Ut ad veram pœniténtiam nos perducere dignéris,
Ut Ecclésiam tuam sanctam régere et conserváre dignéris,
Ut Dominum Apostolicum, et omnes ecclesiasticos ordines in sancta religióne conserváre dignéris,
Ut Turcárum et hæreticórum conatus reprimere et ad nihilum redigere dignéris,
Ut inimicos sanctæ Ecclésiæ humiliare dignéris,
Ut Régibus et Princípibus Christianis pacem et veram concordiam donare dignéris,
Ut cuncto pópulo Christiano pacem, et unitatem largíri dignéris,
Ut nosmetípsos in tuo sancto servitio confortáre, et conserváre dignéris,
Ut mentes nostras ad cœlestia desidéria erigas,
Ut ómnibus benefactóribus nostris sempitérna bona retribuas.

Ut ánimas nostras, fratrum, propinquórum et benefactorum nostrórum, ab ætérna damnatióne erípias,

Te rogamus audi nos.

We sinners, *beseech Thee, hear us.*
That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst bring us to true repentance,
That Thou wouldst vouchsafe to govern and preserve Thy Holy Church,
That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all Orders of the Church in holy religion,
That Thou wouldst vouchsafe to defeat the attempts of all Turks and heretics, and bring them to naught,
That Thou wouldst vouchsafe to humble the enemies of Holy Church,
That Thou wouldst vouchsafe to grant peace and true concord to all Christian kings and princes,
That Thou wouldst vouchsafe to grant peace and unity to the whole Christian people,
That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,
That Thou wouldst lift up our minds to heavenly desires,
That Thou wouldst vouchsafe to reward all our benefactors with everlasting blessings,
That Thou wouldst deliver our souls, and the souls of our brethren, relatives and benefactors from eternal damnation,

We beseech Thee, hear us.

Ut fructus terræ dare, et conservare dignéris,
Ut ómnibus fidelibus defúnctis requiem ætérnam donáre dignéris,
Ut nos exaudíre dignéris,
Fili Dei,
Te rogamus audi nos.
Agnus Dei, qui tollis peccata mundi, *parce nobis Domine.*
Agnus Dei, qui tollis peccata mundi, *exaudi nos Domine.*
Agnus Dei, qui tollis peccata mundi, *miserere nobis.*
Christe, audi nos.
Christe, exaudi nos.
Kyrie eléison.
Christe eléison.
Kyrie eléison.
Pater Noster. (*secreto*)
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

Psalm 69

Deus, in adjutorium meum inténde: Domine ad adjuvandum me festína.

Confundantur et revereántur qui quærunt ánimam meam.

Avertántur retrorsum et erubéscant, qui volunt mihi mala.

Avertántur statim erubescéntes; qui dicunt mihi: Euge, euge.

That Thou wouldst vouchsafe to give and preserve the fruits of the earth,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
That Thou wouldst vouchsafe graciously to hear us,
Son of God,
We beseech Thee, hear us.
Lamb of God, who takest away the sins of the world, *spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *have mercy on us.*
Christ hear us. *Christ graciously hear us.*
Lord have mercy. *Christ have mercy.*
Lord have mercy. Our Father (*in secret*).
V. And lead us not into temptation.
R. But deliver us from evil.

Psalm 69

O God, come to mine assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek after my soul.

Let them be turned backward, and blush for shame: that desire evils unto me.

Let them be straightway turned backward, blushing for shame, that say unto me: "'Tis well, 'tis well."

Exúltent et læténtur in te omnes qui quærunt te: et dicant semper: Magnificetur Dominus, qui díligunt salutáre tuum.

Ego vero egénus et pauper sum: Deus, adjúva me.

Adjutor meus, et liberátor meus es tu: Domine, ne moréris.

Gloria Patri et Filio et Spiritui Sancto.

Sicut erat in principio et nunc et semper et in sæcula sæculorum. Amen.

V. Salvos fac servos tuos.

R. Deus meus, sperántes in te.

V. Esto nobis Domine, turris fortitudinis.

R. A fácie inimici.

V. Níhil proficiat inimicus in nobis.

R. Et fílius iniquitátis non appónat nocére nobis.

V. Domine, non secundum peccata nostra fácias nobis.

R. Neque secundum iniquitátes nostras retribuas nobis.

V. Orémus pro pontifice nostro, N.

Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say always, the Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, do not delay.

Glory be to the Father and to the Son and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

V. Save Thy servants.

R. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff *N.*

R. Dominus consérvet eum, et vivíficet eum et beatum faciat eum in terra, et non tradat eum in ánimam inimicórum ejus.

V. Orémus pro benefactoribus nostris.

R. Retribúere dignáre Dómine, omnibus nobis bona faciétibus propter nomen tuum, vitam ætérnam. Amen.

V. Orémus pro fidélibus defúnctis.

R. Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis.

V. Requiéscant in pace.

R. Amen.

V. Pro fratríbus nostris abséntibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Dómine, auxílium de sancto.

R. Et de Sion tuére eos.

V. Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy Name's sake, to reward with eternal life all those who do good unto us. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save Thy servants, trusting in Thee.

V. Send them help, O Lord, from Thy holy place.

R. And protect them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus; ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus.

(*From Advent to Christmas.*)

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, Angelo, nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

(*From Christmas to the Purification.*)

Deus, qui salutis æternæ, beatæ Mariæ Virginitate fœcunda, humano generi præmia, præstitisti: tribue quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

Let us pray.

O God, Who under a wonderful Sacrament, hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption.

(*From Advent to Christmas.*)

O God, who didst will that Thy word, at the message of an angel should take flesh in the womb of the Blessed Virgin Mary; grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercessions with Thee.

(*From Christmas to the Purification.*)

O God, who by the fruitful virginity of Blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience the intercession of her, by whom we have deserved to receive the Author of Life, our Lord Jesus Christ, Thy Son.

(*From the Purification to Advent.*)

Concede nos famulos tuos, quæsumus, Domine Deus; perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia.

Omnipotens sempitérne Deus, miserére famulo tuo Pontifici nostro, N., et dirige eum secundum tuam clementiam in viam salutis ætérnæ; ut te donante tibi placita cupiat, et tota virtute perficiat.

Deus, refugium nostrum et virtus, adesto piis ecclesiæ tuae precibus, auctor ipse pietatis: et præsta ut quod fideliter petimus, efficaciter consequamur.

Omnipotens, sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas, diabolica fraude deceptas; ut omni hæretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuæ redeant unitatem.

(*From the Purification to Advent.*)

Grant, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health of mind and body; and, by the glorious intercession of the Blessed Mary, ever Virgin, may be delivered from present sorrow, and possess eternal joy.

O Almighty God, have mercy on Thy servant, *N.*, our Sovereign Pontiff, and direct him according to Thy clemency, in the way of everlasting salvation, that by Thy grace he may desire things that are pleasing to Thee and perform them with all his strength.

O God, our refuge and our strength, and the author of all goodness, give ear to the pious prayers of Thy Church, and grant that what we faithfully ask, we may effectually obtain.

O Almighty, everlasting God, Who savest all and wishest none to perish: look on the souls deceived by the wiles of the evil one that, all the pravity of heresy being laid aside, the hearts of those in error may repent and return to the unity of Thy truth.

Omnipotens sempitérne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus: ut pro quibus effundere preces decrévimus, quosque vel præsens sæculum adhuc in carne rétinet, vel futurum jam exutos corpore suscépit, intercedéntibus omnibus Sanctis tuis, pietatis tuæ cleméntia, omnium delictorum suorum véniam consequantur. Per Dominum nostrum, Jesum Christum, Filium Tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

V. Domine exáudi orationem meam.

R. Et clamor meus ad te véniat.

V. Exáudiat nos omnípotens et miséricors Dominus.

R. Et custodiat nos semper. Amen.

V. Et fidélium ánimæ per misericórdiam Dei requiéscant in pace.

R. Amen.

Almighty, everlasting God, Who has dominion over the living and the dead, and art merciful to all, Who Thou foreknowest will be Thine, by faith and good works; we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detains them in the flesh, or the world to come hath already received them stripped of their bodies, may, through the intercession of all Thy Saints, by the grace of Thy goodness, obtain the remission of all their sins. Through our Lord, Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us.

R. And always watch over us. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Second Day

The Mass

The Mass of the second day is the solemn Mass for Peace with a commemoration of the Blessed Sacrament consisting of the Collect, Secret and Post Communion Prayers from the Mass of the Blessed Sacrament. The Mass for Peace should not be celebrated at the Altar of Exposition except necessity requires it. The color of the vestments is violet. On certain days the Mass of the Feast must be celebrated instead of the Mass for Peace. On these occasions the color of the vestments worn by the priest will be regulated by the feast.

The Entrance Hymn

Give peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: Hear the prayers of Thy servant and of Thy people, Israel. *Ps. 121.* I rejoiced at the things that were said to me: we shall go into the house of the Lord. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen. Give peace, O Lord, to them that patiently wait for Thee that Thy prophets may be found faithful; hear the prayers of Thy servant and of Thy people, Israel.*

* Eccli., 36.

The Collect

Let us pray.

O God, from Whom are holy desires, right counsels, and just works, give unto Thy servants that peace which the world cannot give; that our hearts being given to the keeping of Thy commandments, and the fear of enemies being removed, our days, by Thy protection, may be peaceful. Through our Lord Jesus Christ, etc.

The Gloria is not recited.

The Epistle

Lesson of the Book of Maccabees: To the brethren the Jews that are throughout Egypt, the brethren the Jews that are in Jerusalem and in the land of Judea, send health and good peace. May God be gracious to you and remember His covenant that He made with Abraham and Isaac and Jacob, His faithful servants: and give you all a heart to worship Him and to do His will with a great heart and a willing mind. May the Lord our God open your heart in His law and in His commandments and send you peace. May He hear your prayers and

be reconciled unto you and never forsake you in the evil time.*

The Gradual

Pray ye for the things that are for the peace of Jerusalem and abundance for them that love thee. Let peace be in thy strength and abundance in thy towers. Alleluia, alleluia. *Ps. 147.* Praise the Lord, O Jerusalem; praise thy God, O Sion. Alleluia.**

From Septuagesima until Easter, from Alleluia unto the end is omitted and the following is substituted:

Ps. 75. In Judea God is known: His home is great in Israel. And His place is in peace and His abode in Sion. There hath He broken the powers of bows, the shield, the sword and the battle.

In Paschal time the entire Gradual is omitted and the following said:

Alleluia, alleluia. *Ps. 147.* Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. Who hath placed peace in thy borders and filleth thee with the fat of corn. Alleluia.

---

* II. Mach. i. ** Ps. 121.

The Gospel

Continuation of the holy Gospel according to St. John: At that time when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this He breathed on them and He said to them: Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.*

The Creed is then sung.

The Offertory

Praise the Lord for He is good; sing to His name for it is sweet: whatsoever He pleased, He hath done in heaven and on earth.**

* John, 20. ** Ps. 134.

The Secret Prayer

O God Who dost not permit the people who believe in Thee to be stricken by any terrors; deign to receive the prayers and sacrifices of the people devoted to Thee, so that the peace conferred by Thy mercy may make the confines of Christians secure from every enemy. Through our Lord, Jesus Christ, etc.

The Communion

Peace I leave to you: My peace I give unto you, saith the Lord.*

The Post Communion

O God, the author and lover of peace, to know Whom is to live, to serve Whom is to reign, protect Thy supplicants from all assaults that they who trust in Thy defence may not fear any hostile arms.

* John, xiv.

Third Day

The Mass of the Third Day is the same as that of the First Day (page 18). At the end of the Mass the celebrant vests in cope and immediately the Litany as far as "Domine, exaudi orationem meam" (page 26). The Blessed Sacrament is then incensed and the procession takes place, during which the "Pange Lingua" (page 24) is sung. When the Blessed Sacrament has been placed on the altar at the end of the procession, the choir sings "Tantum Ergo." This hymn being finished, the celebrant sings:

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentum.

Then the celebrant rises and sings the Prayers (page 40), after which the ceremony concludes with Benediction.

PRAYERS TO THE BLESSED SACRAMENT

Prayer of St. Alphonsus Liguori

Lord Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them, day and night, in this Sacrament, full of mercy and of love, expecting, inviting and receiving all who come to visit Thee; I believe that Thou art present in the Sacrament of the Altar. From the abyss of my nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this Sacrament, for having given me for my advocate Thy Most Holy Mother, Mary, and for having called me to visit Thee in this Church.

I, this day, salute Thy Most Loving Heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies, in this Sacrament; thirdly, I wish, by this visit, to adore Thee in all places in which Thou art

least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all that I have. From this day forward, do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in Purgatory, particularly those who were most devoted to the Blessed Sacrament and to Most Holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy Most Loving Heart; and, thus united, I offer them to Thy eternal Father, and I entreat Him, in Thy name, and for Thy sake, to accept them.

Three hundred days' Indulgence.

Prayer Before the Blessed Sacrament

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

I adore Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul, I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven and by the just on earth. I praise, love and thank Thee with all the praise, love and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised and worthily received by all, in this Most Divine Sacrament.

Our Father, Hail Mary, Glory be to the Father

I adore Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become Man for me, to be born in a stable, to live in poverty, to suffer hunger,

thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the Most Blessed Sacrament to be the food of my soul.

I adore Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved and honored by all, in this Sacrament of Love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, Divine Jesus, and I desire to receive Thee with all the purity, love and affection of Thy Blessed Mother, and with the love and affection of Thy own most pure Heart. Grant, O most amiable spouse of my soul! in coming to me in this Most Holy Sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father

I adore Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery with which Thou didst form the Sacred Body of our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, become in this Sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this Most Blessed Sacrament.

Our Father, Hail Mary, Glory be to the Father

Down in adoration falling,
  Lo! the Sacred Host we hail!
Lo! o'er ancient forms departing
  Newer rites of grace prevail;
Faith for all defect supplying,
  Where the feebler senses fail.

To the everlasting Father,
  And the Son Who reigns on high,
With the Holy Ghost proceeding
  Forth from each eternally,
Be salvation, honor, blessing,
  Might and endless majesty.
Amen.

V. Thou gavest them bread from heaven.
R. And therein was sweetness of every kind.

Let us pray.

O God, Who under a wonderful Sacrament, hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption.

One hundred days' Indulgence.

Prayer

Dear Jesus, in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious Blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy

every evil passion which sways my heart, to bless Thee by exact fulfillment of all my duties; supremely to hate sin, and thus to become a saint.

One hundred days' Indulgence.

Acts of Adoration and Reparation

I. Profoundly I adore Thee, Jesus, hid beneath the mystic emblems: I acknowledge Thee very God and very Man. Accept this act of adoration, by which I fain would make Thee reparation for the cold hearts of so many of Thy people, who pass before Thy holy temples, nay, before Thy very Tabernacle, where hour after hour, Thou dost deign to dwell with loving impatience to give Thyself to be Thy people's food, who yet do not even bend the knee before Thee, their God; but, like the Israelites in the wilderness, seem, by their indifference, to loathe this Bread of Heaven. I offer Thee, then, Thine own most precious Blood, which Thou didst shed from the wound in Thy left foot, in reparation for this hateful coldness; and entering in spirit, within this same wound, cry aloud, in never-ending praise:

O Sacrament Most Holy! O Sacrament Divine!
All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father

II. Profoundly I adore Thee, my Jesus; I acknowledge Thy presence in this Most Holy Sacrament. By this act of adoration, fain would I make amends for Thy people, so many of whom seem as though they knew Thee not; but, while they see Thee go to the poor sick, to be their strength in their great journey to eternity, leave Thee unescorted, and hardly give Thee even outward sign of homage. I offer Thee, in reparation for this coldness, Thine own most precious Blood, which Thou didst shed from the wound in Thy right foot, and entering therein, in spirit, again I cry ten thousand times:

O Sacrament Most Holy! O Sacrament Divine!
All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father

III. Profoundly I adore Thee, my Jesus, true Bread of Life Eternal; and by this act of adoration I fain would make Thee compensation for all the wounds with which Thy Sacred Heart doth daily bleed to see the profanation of the churches wherein Thou dost vouchsafe to abide beneath the sacramental emblems, to receive the love and adoration of Thy people. I offer Thee, in reparation of such great irreverence, Thine own most precious Blood, which Thou didst shed from the wound in Thy left hand, and entering therein, in spirit, I say at every moment:

O Sacrament Most Holy! O Sacrament Divine!

All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father

IV. Profoundly I adore Thee, my Jesus, Living Bread come down from Heaven; and by this act of adoration I fain would make amends for all the acts of irreverence which Thy people, day by day, commit in assisting at Holy Mass, wherein Thou dost renew, though bloodlessly, that self-same sacrifice which once Thou didst consummate on Calvary for our salvation. I offer Thee, in rep-

aration for all this ingratitude, Thine own most precious Blood, which Thou didst shed from the wound in Thy right hand; and entering therein, in spirit, I uplift my voice, and together with Thy holy angels, who stand around Thy throne, I say:

O Sacrament Most Holy! O Sacrament Divine!
All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father

V. Profoundly I adore Thee, my Jesus, true victim of atonement for our sins; and I offer this act of adoration in compensation for the sacrilegious outrages which Thou dost receive from so many of Thy ungrateful people, who dare to draw nigh to Thee, and to receive Thee in Communion, with mortal sin upon their souls. In reparation for these hateful sacrileges, I offer Thee those last drops of Thy most precious Blood which Thou didst shed from the wound in Thy most sacred side; and entering therein, in spirit, I adore Thee, I bless Thee, I love Thee, and, with all the holy souls who love Thee in the Most Holy Sacrament, I exclaim:

O Sacrament Most Holy! O Sacrament Divine!
All praise and all thanksgiving be every moment Thine.

Our Father, Hail Mary, Glory be to the Father

Down in adoration falling,
Lo! the sacred Host we hail!
Lo! o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defect supplying,
Where the feebler senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

V. Thou gavest them bread from heaven.
R. And therein was sweetness of every kind.

Let us pray.

O God, Who under a wonderful Sacrament, hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption.

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